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The Spirit of Missions:

EDITED FOR

THE BOARD OF MISSIONS

OF THE PROTESTANT EPISCOPAL CHURCH OF THE UNITED STATES OF AMERICA.

PREACH THE GOSPEL TO EVERY CREATURE.

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No. 9.

MISSIONARY REPORTS.

Indiana.

New-Albany—Rev. J. B. RAMSDALE.

“ IN submitting my first report to the Board, I am compelled to say, that I have labored under some disadvantages. I was unable to procure a residence until recently, to remove my family from Danville, Kentucky, so that I might be daily in the midst of my parishioners; for I am convinced that much of the success of the Missionary’s labors depends on the frequent and simple preaching of the Gospel, from house to house—thereby creating an interest in both the public and private services of our beloved Church.

“ The Sunday School has been reorganized, with thirty scholars and six teachers. Also, a Bible Class meets weekly, alternately at different houses, at which I am in the habit of selecting some portion of Scripture in connection with the Apostles’ creed; and I have great reason to believe that this familiar mode of instruction and fervent prayer sheds a happy influence among the members of the Church. The class at present consists of twenty-two regular attendants.

“ In reviewing my labors in this parish, I have great reason to be thankful for the increasing interest manifested in the services of the Church by the members. Instead of the few who, upon my coming here, attended services, the church is now well filled, both morning and evening. Upon the next

visit of our Diocesan in June, 1849, I have in view, and under a course of instruction, six to be confirmed; and, by the blessing of God, at all times, and under all circumstances, I shall not cease my labor for the glory and the prosperity of his Church. Morning and evening prayers, with a sermon on each Lord's day, with other occasional services, have been performed without interruption, since I came here."

Richmond—REV. G. FISKE. ~

"I have to report the discharge of my duties much as formerly, abating somewhat on account of ill health during most of the year. The congregation does not seem so regular in its attendance on public worship as last year. The number of communicants is the same as at the last report—five having been added and five stricken from the list. The little nursery, the Sunday School, seems more interesting than at any previous period. I continue the same course of catechetical instruction, which I have pursued ever since I have been here—meeting the children once each Sunday, without the teachers, and calling them together with their teachers once. Two persons belonging to the parish have been admitted candidates for holy orders during the past year."

Itinerant—REV. W. VAUX.

"During a large portion of the time, the services are necessarily limited to once on each Lord's day. It is only in the summer season that I am enabled to officiate at two places; the distance, and state of the roads, at other times presenting an obstacle. Indeed, during the winter months, from the exposure, the bodily suffering of an itinerant Missionary, in this region, is so severe, that he dreads its periodical return; and scarcely has he time to congratulate himself upon a milder change, before he experiences the other extreme, 'for the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth.'"

"The statistics include services rendered at eleven different places, although my time is mostly divided between three of them; and having so lately sent a statement of our condition and prospects, in which I mentioned our great need of assistance to complete our Church building, and to furnish us with communion vessels, surplice, &c., for which I also made an appeal in one of our periodicals, without having received a single response, your Missionary has little encouragement to lengthen out his report, which would only be a repetition of his wants."

Illinois.

Alton—REV. S. Y. M'MASTERS.

"At Edwardsville, I have performed Divine Service, and preached thirty-five times in the course of the past year. This station was formerly under charge of the Rev. Dr. Darrow, as Missionary; he resigned on the first of last June, or about that time. At the request of the people, and also of the Bishop

of the Diocese, I consented to attend to it until the services of another could be procured. Accordingly I have attended there once a week ever since, with the exception of a few weeks in mid-winter, when the roads were too bad to travel. During last summer and fall, I went there on week days, but during this year, expect to go regularly every Sunday after our afternoon service. The congregations there are large—church crowded, and very attentive. We have only three communicants there; the others are all either connected with other denominations or not religious at all. From the size of the congregation, and the readiness with which all join in our admirable service, I must think that an efficient Missionary, located among them, would soon have a very good Communion.

"All are encouraged here. I think our Church will become strong in Alton at no distant day. We are but few, and without means; but public sentiment is certainly turning in our favor, and I trust the blessing of God will rest upon us."

Chester, &c.—REV. W. MITCHELL.

"The building committee hope to put up the brick walls of the church, and enclose it the present season, but need about five hundred dollars more to finish it. The people seem to be waked up to a closer walk with God, and 'what must we do to be saved?' is more frequently asked. The present year promises a greater increase of new houses and population than any previous year since your Missionary came to Chester. Fifty houses are said to be in contract to go up this summer. The Roman Catholics have opened services, and fitted up a small room. We are greatly in want of our church, and must have it soon, or the Mission cannot succeed here. I ask those who are able, shall we now give up and sacrifice so promising a station for want of five or six hundred dollars to finish one Episcopal Church in some nineteen or more counties in Southern Illinois? If the Episcopal Church be the Church of Christ, God will hold the rich responsible for the shameful neglect of his spouse! I have plead for her, as a man would plead for his life; but, alas! but few hands have been stretched out, to help her in the time of pressing need. Surely, for this neglect God will send his judgments, and punish for so palpable a neglect of plain duty. I have not repined half so much for the non-payment of salary when due, because in that case only one family suffers, in the latter case many suffer; and it may reach beyond the grave."

Collinsville—REV. J. L. DARROW.

"During the last year, I have been at my station, endeavoring to fulfil its duties. I have, however, during the winter, labored under many disadvantages. The weather and roads have been unusually bad. I have been a part of the time in feeble health, and some member of my family has been sick much of the time. One of my children I have followed to the grave. The result is, I can give but a poor account of labors performed. Our Wednesday evening service I have not attempted to hold. Most of the year we have preached at Marine every other Sunday; when we have not done this, we have gone occasionally to Lebanon; the residue of the time, except one Sunday's absence to attend the Convention, and two spent at Edwardsville, has been occupied at this place. Two Sundays sickness in my family prevented me from preaching at all, and on two others I could

officiate but once. Our congregations are generally good, especially at Marine; but we have lost, by removal, during the last fifteen months, no less than five communicants—more than half of our whole number at that place. On the whole, during this year, I fear we have done little more than keep the ground we had already gained. God grant we may have better success the year to come."

Grand Detour—Rev. A. J. WARNER.

" My reports have hitherto been very imperfect on account of the unsettled nature of everything connected with the formation of societies in a new country. I first located at Stirling, preaching there, at Dixon and at Elkhorn Grove, and riding through the country in all directions, in search of the scattered—I cannot yet say lost—sheep of the house of Israel.

" I found them separated by local circumstances, always glad to receive me as a minister, and very anxious for the Church services to be performed in their immediate vicinity. I tried thus to accommodate them all, and found it would not do. It was like making every private house a church, and every family a congregation. Taking the country through, within what I at first considered the limits of my station, a considerable number of members could be reckoned up; but there was very little probability of its ever increasing; and I felt that the interests of the Church required our services to be administered in the most central and populous places, where greater numbers could be brought together, and where the solemn beauty of our Liturgy could be better appreciated.

" Having, on my first arrival, failed, through sudden illness, to meet my first appointment in Dixon, it was more than six months before I could get another audience together. I preached there sometimes to no more than seven. But in Stirling there was always a full attendance whenever it was known that our services were to be performed. Those who did attend were mostly unacquainted with the usages of the Church, and for that reason there was seldom over five or six to respond, and sometimes not more than one. I have, ever since I commenced my labors here, experienced much inconvenience from a want of prayer books.

" It is now more than two years since I was first invited to Grand Detour. The longest fit of illness that ever I had, prevented my complying for a time. When I did visit them, however, after my recovery, an effort was made to form a parish; it proved successful, and I have since preached there very regularly twice in two weeks.

" At first we reckoned seven communicants, and more than forty signed their names as favorable to the undertaking, and supporters of the society. Of these some have moved away, some have died, and one has united with the Congregational Society, to which he had formerly belonged. Some also have been added, and the number continues about the same.

" At the time of my last report I think eight was the number of communicants, counting one who had not yet been confirmed.

" The Bishop visited us last summer, and confirmed five persons in Grand Detour and one in Dixon. In my former reports I have given the whole number of communicants within the limits of my station. They remain as they were, except three who have died, and three or four who have moved away. Four, all females, have been added in Dixon by removal.

" As it has now become impossible for me to attend regularly to a parish, and visit at the same time all the country for fifteen miles round, I shall, it

is presumed, only be expected to give general information of the country and statistics of the parishes, as they may be organized. There is now only the parish at Grand Detour. A parish was formed at the Rapids, (now called Stirling,) last spring, mostly consisting of those who had been members of other congregations, and were expecting to be confirmed at the time of the Bishop's visit to this part of the Diocese. But they were not received by the Convention. The Bishop did not visit them; and by reason of sickness and the difficulties of travelling during the winter, I have not myself been able to keep my appointments there, which in consequence of my engagements at Grand Detour and Dixon, were only once a month.

"There is, at present, more interest than at any former period, manifested for the Church in Dixon, as it lies only six miles from Grand Detour, and is the most central place near my station. I shall, unless otherwise directed, divide my labors principally between these two places.

"When I preach in Stirling, I have to ride in going and returning thirty-six miles. Could I have spent one-half of my time there since last spring, or even last fall, I have no doubt a very respectable Church might have been formed there. But I considered it of more importance to continue the ministrations at Grand Detour.

"The building of the church which we contemplated last year has been deferred to this, partly because of the Bishop's refusal to allow me permission to solicit funds abroad, and partly from the difficulty of procuring lumber from Chicago. We had it brought out last winter, and are about to contract for the completion of our building by fall. The plan is necessarily very much reduced from what we had designed; but the inhabitants generally are doing all they are able. I feel it to be of the utmost importance not to lessen our efforts here until the church is built, and the society permanently established.

"Our progress is slow—discouragingly so; but I feel assured that it is only by slow degrees that any permanent effect can be produced in these Western communities generally. Everything here is new, and all are comparatively strangers to each other. The consequence is, communities are easily wrought upon by any of the ordinary modes of excitement; and when this passes off, the more judicious portion, finding themselves deceived both in men and things, become disgusted with the conduct and cant of pretenders to religion, and suspicious of everything that wears its garb. Such men I have generally found more approachable, more willing to reason on the duties of Christianity, and better informed as to their duties towards men, if not towards God, than many who make a rigid and devoted profession. They consider it a duty to discountenance every thing in the form of religion which does not actively manifest the Christian principles. The only preaching which will affect them is that of the life. They will not incline hastily towards even the fairest show of candor and purity. They will first convince themselves, by personal observation, that the sect which they embrace carries into practice the precepts of the Gospel."

Joliet & Lockport—Rev. D. E. Brown.

"While we exercise a grateful feeling to the Author of all good for the many blessings bestowed upon us during the year that has just ended, it would be improper not to mention the afflictions also which have borne so

heavily upon us. In July last, a very interesting son was taken from us, being in his twelfth year; he had been a very pleasant child, and from his earliest infancy had been remarkable for his attachment to his Bible, preferring it above all other books, and also for his interest in all subjects of a serious nature. His mind was much in advance of his years, and we cannot but hope that God had in some measure prepared him for his great change, that it might work for him 'a far more exceeding and eternal weight of glory.' At the time of his death, two others of our children, a son a few years older, and our only daughter, a few years younger, were very sick; and for many days we feared we should be called upon to part with them also. But 'God had mercy upon them, and not on them only, but on us also, lest we should have sorrow upon sorrow.' They have gradually recovered their health again in some measure, and we trust time will restore them entirely. The individual sufferings of your Missionary through sickness, though severe, were not of long duration. Since his restoration he has enjoyed a considerable degree of health; even during his illness, he was prevented but two Sundays from his accustomed labors on that holy day.

"From the numerous removals and changes at Joliet, and the great want of a building in which to worship, it was thought best to suspend our services there, the four remaining communicants being of this opinion, and the subject was submitted to the Bishop, who approved of it. Accordingly, on the recovery of myself and family in September last, I substituted Plainfield, and preached there on Sunday afternoon once in two weeks; the rest of the time I have spent in St. John's Church in this village. We have had a large and attentive congregation there, and here it has been steadily on the increase, until our little building is becoming quite too small. In the number of communicants, the few at Joliet are not included in this report,—neither are the few families residing there, who, if services were continued, would be glad to worship with us; and I have no doubt, when the village of Joliet becomes filled with that enterprising class of citizens who will most probably be attracted there by the advantages which the canal and other improvements offer, that the Church may be established on a permanent basis. But the great want of a building in which to congregate for public worship, effectually prevents us at present from holding any services there. For a time we occupied a third loft in a store house; we then removed to a public school house, which was eventually shut against being occupied for preaching on the Sabbath; thus, having no place left, and the Vestry being at the time unable to procure any, we were compelled to suspend for the time being, and we are now awaiting the indications of Providence before we can commence there again."

Kickapoo—REV. R. RADLEY.

"I am happy in being able to report the early completion of the church in the village of Kickapoo, and that, if the Lord permit, it will be consecrated to the service of Almighty God in about five weeks; an event which has been long and anxiously prayed for, and for the lack of a few hundred dollars has been delayed until now.

"Finding our appeals for help from abroad to be of no avail, I determined, with the Bishop's permission, to visit in person the city of Chicago, and make known our wants to the good people of that place. Here I was kindly received by my Rev. and dear Brothers Kellogg and Barlow, as

well as by the members of their respective congregations; and considering the numerous calls for aid in similar objects, my appeal in behalf of Kickapoo succeeded well:

From the members of St. James's, I received	\$89
Ladies' Sewing Society of do.	10
From members of Trinity Parish,	21
Amounting in all to	\$120

"The brethren in Chicago will please accept our best thanks for the timely aid so freely extended to us, for it is to their munificence that the Episcopalians in Kickapoo mainly owe the completion of their beautiful little church at so early a day. Chicago being the best and most convenient market in the state, with the assistance of a kind and experienced friend, I immediately purchased and shipped for Peoria a sufficient quantity of good pine lumber to finish the building; this so encouraged the dear people at home, that in a few days a subscription of \$128 more was raised, and the work forthwith resumed.

"In thus rendering an account of my stewardship for the past year, I would gratefully acknowledge the goodness and mercy of God, for the measure of success bestowed on my feeble efforts, in endeavoring to extend the knowledge, and to build up the Church of His dear Son."

Little Fort, (Waukeegan)—REV. W. ALLANSON.

"The past winter has been one of unusual severity, the roads having often been almost impassable. Being often called upon to visit the sick, and, in one case, to bury the dead, at a considerable distance from home, my health has suffered materially from exposure and fatigue. I wish I could say something in favor of the spiritual improvement of the good people under my charge. I hope, however, that my labors have not been entirely in vain. At all events, I have endeavored to do what I could; and if it shall please God soon to call me to give an account of my stewardship, I hope to do it with joy and not with sorrow."

Mendon—REV. JOHN SELLWOOD.

"At the commencement of this year I visited Carthage. Providence permitting, I am expected to spend every other Sunday in that town. There is no Episcopal Church in the town; in fact there is scarcely an Episcopalian in the place or neighborhood. The Congregationalists, however, have kindly loaned me their meeting house, as they use it only one-half the time, and I hope, through the blessing of God, to see several persons this year uniting themselves with our Church. There is a manifest willingness and desire on the part of several persons to have Episcopal Church services; as a proof, I would mention that each time that I have officiated there, the congregation has been as large or larger than I might expect, and fifty dollars have been subscribed to pay me for devoting one-half of my time to the place for nine months, commencing the first day of last January. I have, however, up to this time, been able to spend but two Sundays in the town, in consequence of the state of the roads and the creeks. Last fall, likewise, I had appointed for spending a Sunday in Carthage; and the previous day, having forded safely one creek, after having travelled twenty miles, I came to another stream of water, which it was

impossible to cross, and I had to return homewards without accomplishing the object of my journey. Carthage is at present the seat of the Courts of Justice of Hancock County, (the far-famed Mormon county;) whether it will remain such, however, is quite uncertain, as an effort is now making for a change."

Ottawa—Rev. C. V. KELLY.

" For the last six months I have been busily engaged in this station, and have strong evidence that the Great Head of the Church is with us, to bless us and give us a slow but steady increase to the numbers of our little flock. In December last the church edifice was finished and paid for, except a small sum of about \$100, which I assumed, in the hope that some kind friend or friends would enable me to pay it off; nor have I been altogether disappointed. Since we have had a house to worship in, the congregation has steadily increased, and our general attendance at morning service is from eighty to one hundred. Our evening service is somewhat better attended, but chiefly by strangers.

" Owing to the increase of sickness in the country, I have not been able to hold as frequent meetings in the out-stations as on former occasions; and the length and severity of the winter, and since the opening of spring, the badness of the roads, have, altogether combined, prevented me from holding the usual services at Farm Ledge and Peru. These services have, however, been resumed. Owing to the prevailing epidemic, the Convention of the Diocese has been postponed, which will, I am afraid, also postpone the Convention of our Church, as our venerable Bishop was to have visited this place on his way to Chicago."

Robin's Nest—Rev. SAMUEL CHASE.

" The congregations during the winter, owing to inclement weather and bad roads, have not been so large or regular as heretofore; but on the part of those who have attended, there has been if possible greater interest and devotion.

" The number of communicants reported as lost by removals are five; of our candidates for orders who have newly been ordained, all are now engaged in parochial duty. The day on which they were ordained was one of the happiest of my life, though not without its anxieties and solicitudes. Most of the candidates had received their training here, and had endeared themselves to all by their piety and zeal for the cause of Christ.

" To see them go forth with alacrity to their duty, with little or no prospect of aid from the Church, was painful in the extreme. God grant that they may be the means of bringing many, now wandering, to the fold of Christ."

Itinerant—Rev. DUDLEY CHASE.

" I have continued my labors, as usual in the winter, in the vicinity of my residence.

" A few times I have been prevented from fulfilling appointments by reason of high water; otherwise I have been enabled by divine goodness to pursue the duties of my calling with little interruption. I have been fre-

quently engaged in visiting the sick, as well as others, to whom there was a prospect of being useful.

"A youthful member of the congregation to whom I am accustomed to minister, was early called from this earthly scene. A year ago none had fairer promise of life, but the fatal approach of consumption soon banished the flush of health. She was a constant worshipper and attendant at the Lord's table. She gave many cheering evidences during a lingering illness of the influence of divine grace on her heart. She never expressed any fear of death, and went to her rest, we trust, in firm faith of God's mercy through Christ, and in a reasonable, religious, and holy hope of a blessed resurrection. May He, who alone giveth the increase, bless my poor endeavors as shall seem good to Him."

Michigan.

Adrian—Rev. R. S. Adams.

"This parish had been deprived of the services of the Church for about three years previous to October last, at which time I became its Rector. Since then there have been regular services upon Sundays. During the Lenten Season the Church was opened upon Wednesdays and Fridays, and throughout Passion Week we daily assembled for prayers. My predecessors, as I have been informed, never had the church opened for extra services during the season of Lent, and it was therefore probably owing to that fact, that but a very small number of communicants were present upon any one occasion. More interest was manifested throughout Passion Week, and I entertain the hope that more still will be shown hereafter, as the Churchmen of this village shall become habituated to the Church's ways.

"It was in contemplation to commence this spring the erection of a new church edifice; but it has been deemed best to defer it for a while. When a new building shall be erected, it is probable the parish will be enabled to pay its expenses without receiving assistance from the Missionary Society. Until then, it is hoped the Society will continue its aid."

Detroit—Rev. W. C. Munroe.

"Our prospects are rather promising, and we hope to have our church completed in a short time. I have been absent, by permission of the Bishop, for collecting funds to complete the building."

Flint—Rev. Chas. Reighley.

"Since your Missionary's semi-annual report in October, the vestry and congregation of this station have made some improvements in and on the church edifice, which both contribute to their own comfort and to the appearance of the building. The improvements consist of a new set of stoves and pipe, blinds for the windows, graining the interior, fencing the lot, which, when completed, will cost over three hundred dollars.

"It affords your Missionary great cause of gratitude to God, to be able to say, that in his opinion, the prospect for the permanent and successful establishment of the Church in this place, has, at no time since his ap-

pointment, been so encouraging as at this date. The number of regular attendants on our services has greatly increased ; and the deep and serious attention given to the preached word, affords good ground to hope that some hitherto thoughtless and indifferent, begin to feel the importance of giving all diligence to make their calling and election sure.

"A few days ago the Bishop visited this station, and held a confirmation. As his visit was rather unexpected, your Missionary presented but five candidates for that apostolic rite. He hopes, however, to have a larger number at his promised visit in September next."

Homer—Rev. D. BARKER.

"The attendance on the services of the sanctuary has been more encouraging for the last year than ever before ; yet your Missionary laments that so little fruit of his labors is apparent in the increase of communicants, or number of confirmations. Yet he is encouraged to labor in hope, from the increased attention to the Gospel.

"The pecuniary ability of this station has been weakened by the removal of three families, among which are some who were the most efficient supporters of the Church—four of them communicants, and one candidate for confirmation. May others, by the blessing of God on the ministration of the Gospel, be raised up to supply their places.

"I was much gratified in attending the consecration of Grace Church, Jonesville, in November last, to see the Church, for which I had in former years bestowed so much labor, so neatly finished, so commodious, and so church-like ; and also to see the parish in so flourishing a condition under the present estimable rector."

Jonesville & Hillsdale—Rev. R. S. ELDER.

"Your Missionary has but little of interest to report since the last October statement of the condition of his station at Hillsdale. From various causes the parish is not doing as well as we would wish. The congregations remain about the same, rather on the increase ; but not residing amongst them, the interests of the Church languish. The number to the Communion has only been increased by the addition of four persons by confirmation. They think of making an effort to build a church this summer, but the hardness of the times may prevent.

"On the whole, your Missionary feels encouraged to go on in the good work, and is fully of the opinion that the Church will be firmly established in this place before many years ; but the Board must have patience."

Livingston Co.—Rev. A. S. HOLLISTER.

"In making my annual April report, I wish to premise that no statistics can truly represent the nature and importance of my labors in this part of our Lord's vineyard. In the course of a year I am subject to a great many calls of duty, with the sick, attendance and preaching at funerals, visits and conversation with individuals and families, besides receiving and entertaining friends and strangers at my own house. I have not much to encourage, as to increase or additions. The ways of Zion mourn. Many are sceptical, and many more, indifferent. Yet the number and attention of hearers is not diminished. The influence of the Church is, on the

whole, extending. Much more might be done than I have time or strength to perform. During the past year my labors have met with no interruption from sickness or absence; but I barely escape. Last Sunday I had three services, and on Monday the severest attack of ague I ever had in my life. I am now about again, and hope to prevent a new attack."

Niles—REV. G. B. ENGLE.

" My congregation is gradually increasing. They are doing what they can to promote the welfare of the parish, in every way, except in giving up themselves a living sacrifice to God. The small number added to the Communion shows this exception.

" They have purchased a parsonage, and, with the assistance of some kind friends in Philadelphia, they are endeavoring to pay for it. May the Lord prosper them in every good work until His kindness shall win them to obedience."

Pontiac—REV. W. H. WOODWARD.

" Your Missionary, in compliance with instructions, lays before you a report of his station and of his labors during the past half year. He has generally conducted public worship, and preached three times on the Sunday, and travelled from fourteen to twenty miles. When he entered on this field of labor, eighteen months since, he found a small congregation at Waterford, seven miles distant, which had always been supplied by the clergyman from Pontiac. With the advice of his Bishop, your Missionary has discontinued his labors at that place, and has directed his efforts to two other points. The first is St. John's Church, Troy, ten miles from Pontiac. This Church has for several years been without a minister, as they are not able to support one; and the church was closed. Your Missionary has taken this Church under his care, and has, during the past half year, preached there every alternate Sunday. He has been instrumental in collecting together the scattered flock of Christ, and of supplying them with the means of grace. There are twenty-five communicants. Frequently a congregation of more than a hundred persons are assembled, and there is the prospect of a further increase. The other point selected is the village of Birmingham, seven miles distant, on the Detroit road. In visiting this neighboring district, it was ascertained that there were many members of the Church who would be glad to attend the services; although some of them, despairing of enjoying the privilege, had united with other denominations of Christians. A kind feeling towards the Church prevails, and your Missionary has been allowed to use the Presbyterian Church on Sunday afternoons. The attendance is encouraging.

" Before taking up this station, your Missionary preached three times at Pontiac every other Sunday, and at the night service always to a large congregation composed of all denominations. The families regularly visited are widely scattered over a space in one direction of twenty miles. On the whole, it may be said that the Pontiac station and its branches are in an encouraging situation."

Tecumseh—REV. W. M. BURTON.

" The field is so pre-occupied, that, if we only become, as I trust has been the case, a little more firm and settled, without adding materially to

our numbers, we shall be accomplishing as much as can be expected for the present. Whoever labors here must be patient, and look not so much at present as for future, and, perhaps, distant results, to crown his efforts.

" The services have been held here in the morning and at Clinton in the afternoon of every Sunday. In the latter place, as the services are at an hour when no other house of worship is open, many have attended regularly who do not belong to our congregation. Considerable interest is manifested in the services, and the Church seems to be growing in the estimation of the community—more especially in that of the younger part. I expect soon to have service here at that hour, when the attendance is much larger from the same cause. I have had services in both parishes every Friday during Lent, as also on Ash Wednesday. I regret that that interest has not been manifested in the services of this solemn season that we might reasonably expect. I hope that there will be an improvement in this respect, and that the communicants, at least, will more generally show that they appreciate the privileges with which their kind mother, the Church, has furnished them.

" There are several points within twenty miles, where I might officiate occasionally, if I had the means of conveyance, with prospects of usefulness. But in consequence of being disappointed in the last year's appropriation, I have not been able to purchase without running in debt; and this I am determined I will not do, as the reputation of the Church might thereby suffer. I have great cause for gratitude, that I have enjoyed uninterrupted health the last six months, and have been able to fulfil every appointment in both parishes. Providence permitting, I hope to be able the coming year to visit two or three small congregations about twenty miles distant, formerly under the charge of the Rev. Mr. Lyster, but now destitute of a clergyman. I officiated in one of them a year ago last winter, and though it was a week-day evening, I had a full house. They are anxious to be visited occasionally. Great good might thus be done. At least, with the Divine blessing, the few members in those places will be strengthened and encouraged, and will be prevented from straying from the blessed fold of the Church, as it is to be feared some of them will, if no one be found among her ministers to care for these poor sheep in the wilderness."

Trenton—REV. R. BURY.

" Since my last semi-annual report for the 1st of October, I have continued to officiate in different places, visiting some neighborhoods where the services of the Church are but rarely celebrated, and yet earnestly desired by a people, who seem to be ready and most willing to contribute liberally according to their means, towards the support of a Missionary, could they enjoy even a stated portion of his services, and especially were he to reside among them. Occasionally I have spent a Sunday in Detroit, and also at Trenton, where the Rev. Mr. Fox usually officiates at least once on the Sunday when his health permits. During the extreme badness of the roads, and at other times when, from temporary indisposition or other sufficient reason, I have remained at home on the Island, it has been my comfortable privilege to unite, when able, with the Rev. Mr. Hunter, in sustaining the appointed services of the day, in the morning at his Institute, and in the evening at my own residence.

" The parish of Trinity here in Monroe, which I had the pleasure of organizing nearly eighteen years ago, during my first residence as Missionary

at Detroit, having been vacant for a considerable time, I have, by particular request, given to it as large a portion of my care, for a few weeks past, as circumstances would allow. I expect, with Divine leave, to hold daily morning service throughout the week, except on Thursday, when, according to appointment, I expect to officiate in the country, about ten miles from this, expecting also to remain here for the impressive solemnities of Easter.

“ As my labors, for most of the year past, have been chiefly itinerant, I have consequently less of a parochial nature to report. Since my last, I have solemnized one marriage at Grosse Isle, and baptized two children here at Monroe.”

• *Ypsilanti*—REV. J. A. WILSON.

“ The three months past have been eventful. The parish has lost its senior warden by death, and the vacancy left will not be soon filled. By removal we have lost several very valuable members of the congregation, besides two excellent and influential families. They all go, however, where the Church is established. You will perceive, with all our losses of families, and individuals, and communicants, we keep a little on the increase, and it would be much greater were it not for the world, the flesh, and the devil.”

Itinerant—REV. PHINEAS SMITH.

“ My Missionary work, since the first of October last, has been performed in the following places, viz. : Pittsfield, Ann Arbor, Ypsilanti and Dexter.

“ In reviewing the events of the last six months, the remark may be made with truth, that there has been a lamentable degree of worldliness and indifference to the claims of Christ. This complaint is common in Michigan, and is, without doubt, well founded. Political frenzy, and the ‘pomp and vanities’ of life, have contributed their evil influence. Yet the Ministers of Christ are sustained under their heavy trials by the precious promises of God’s Word, and by witnessing, at times, genuine sensibility of heart and Christian benevolence. It is very gratifying to know, too, that the public mind in this vicinity has become alarmed by the increasing prevalence of intemperance and other kindred vices. Some towns in this part of the diocese, at their late annual meetings, have voted not to grant licenses to sell intoxicating drinks, a measure which seems to be sanctioned by Providence, and which, it is hoped, will lead to happy results.

“ Owing to the continued sickness of Mrs. Smith, and my own indifferent health, my labors have not been as abundant as I could have desired. Mrs. S. has suffered much, and been confined to her bed during a considerable part of the last winter; yet I have embraced every opportunity to render service to my Master when in my power. I have preached publicly and from house to house, visited the sick and performed funeral services, whenever the circumstances of my family and the state of the weather would permit. That my feeble ministrations may promote the glory of our Divine Redeemer, and the happiness of man, is my constant prayer.”

Intelligence.

FUTURE ARRANGEMENTS OF THE DOMESTIC COMMITTEE.

WITH a view to the satisfaction of the Church generally, touching the present condition and future operations of the Domestic cause, the following statement is made on the authority of the Sub-Committee, to whom the subject was referred, viz :—That, in order to economize to the utmost the central expenses of the Committee, and to take away from contributing Rectors and Parishes every possible objection on that score, it is resolved that no appointment of Secretary and General Agent be made through the current year ; but that the duties of such office, so far as relates to the necessary superintendence of Missionary operations during the recess of the Committee, be assumed by the clerical members, and divided among them in such manner as may be found most effectual to carry out the same.

In giving this notification, the Committee cannot but trust that it may operate favorably on their receipts for the ensuing year, and enable them to pay off the large indebtedness due the Missionaries, without, at the same time, impeding their forward movements, so far at least, as lies in re-appointment of existing Missionaries.

F U N D S .

The difficulties to which the Missionaries are usually subject, have been much increased during the past summer. The pestilence with which our country has been visited, has been a heavy addition to the toil and trial of the Western clergyman's life—depriving him, in some instances, of his congregation, and, consequently, of the chances of support ;—adding, in other cases, very much to his labor, by the constant calls for his services to perform the last offices of religion to the dying, and for the dead ;—increasing everywhere the already arduous duties of the Ministry in the West. Under these circumstances, the Domestic Committee would earnestly and affectionately appeal to the Clergy and Laity to make speedy and liberal contributions. Worn down by constant fatigue, and enervated by a more than usually debilitating season, the Missionaries need all the relaxation, and all the freedom from anxiety and care, which it is in the power of their more highly favored brethren, to place at their disposal. At such a time as the present, it is little to the credit of the Church, that “the hire of the laborers, who have reaped down her fields,” should be kept back.

DEATH OF A MISSIONARY.

We are very sorry to learn that the Rev. Caleb S. Ives, Missionary of the Church at Matagorda, Texas, died at Tinmouth, Vermont, on the 27th July. Mr. Ives graduated at Trinity College in 1830, and afterwards pursued his theological studies at the General Seminary. For several years past he has been a laborious and faithful Missionary in Texas. His arduous labors there, together with the enervating character of the climate, had so undermined his health, that he was constrained to leave his post and seek renewed strength for his Master's work, in his native air of Vermont. A few weeks since we saw him when on his way north. He was very feeble, but we anticipated for him only returning health. It only now remains for us to bow submissively to the afflictive dispensation of an all-wise Providence.—*Calendar.*

MISSIONARY TO SAN FRANCISCO.

The Rev. Dr. Ver Mehr, writing from Valparaiso, where he had arrived in good health and spirits, says: "I assure you that a voyage to California, by Cape Horn, is not a trifle. However, God has mercifully brought us thus far, and I hope to be in fifty or sixty days at my post. I have received here unbounded hospitality, and preached four times to large congregations. I feel quite encouraged, and am very anxious to come to my field of labor."

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from the 15th of June to the 15th August, 1849:

MAINE.

Gardiner—Christ Ch. 25 00

RHODE ISLAND.

Portsmouth—St. John's, Ladies' Miss. Ass., for Western Missions 30 00

CONNECTICUT.

Birmingham—St. James's, 40 00
Long Hills—Grace $\frac{1}{2}$ 4 27
Nashua—Christ Ch. $\frac{1}{2}$ 4 23
New-Haven—Trinity 60 00
Pomfret—Christ Ch. 10 00
Stamford—St. John's Mo. Offgs... 41 21 159 71

NEW-YORK.

<i>Newtown</i> —St. James's,	6 12
<i>New-York</i> —Ch. of the Ascension, a member.....	2 00
" Epiphany, a member for the West.....	3 00
Collection at the Offertory, Meeting of the Board,	21 79
At the Missionary Meeting, Ch. of St. Cornelius, Governor's Island.....	20 98
Chas. Curville, Esq., $\frac{1}{2}$	1 50
F. H.	5 00
	4 00
	64 39

WESTERN NEW-YORK.

<i>Albion</i> —Christ Ch.	2 50
<i>Auburn</i> —St. Peter's,	9 18
<i>Batavia</i> —St. James's,	6 84
<i>Bath</i> —St. Thomas's,	5 74
<i>Buffalo</i> —St. John's,	16 87
St. Paul's,	16 33
<i>Trinity</i>	15 33

<i>Canandaigua</i> —St. John's.....	6 00
<i>Cazenovia</i> —St. Peter's.....	3 33
<i>Clayville</i> —St. John's.....	33
<i>Corning</i> —Christ Ch.....	2 32
<i>Ellicottsville</i> —St. John's.....	3 00
<i>Fulton</i> —Zion Ch.....	67
<i>Genesee</i> —St. Michael's.....	4 70
" a Lady.....	5 00
<i>Geneva</i> —Trinity.....	15 35
<i>Greene</i> —Zion Ch.....	10 33
<i>Hammondsport</i> —St. James's.....	12 87
<i>Harpersville</i> —St. Luke's.....	1 67
<i>Homer</i> —Calvary.....	2 00
<i>Honeoye Falls</i> —St. John's.....	33
<i>Hunt's Hollow</i> —St. Mark's.....	3 00
<i>Ithaca</i> —St. John's.....	8 94
<i>Leroy</i> —St. Mark's.....	3 67
<i>Lewiston</i> —St. Paul's.....	4 00
<i>Lockport</i> —Grace Ch. \$5, for Cal. \$1	6 00
<i>Lowville</i> —Trinity.....	1 37
<i>Lyons</i> —Grace.....	6 67
<i>Mayville</i> —St. Paul's.....	2 19
<i>Mount Morris</i> —St. John's.....	15 00
<i>New Berlin</i> —St. Andrew's.....	3 00
<i>New Hartford</i> —St. Stephen's.....	8 00
<i>Niagara Falls</i> —St. Peter's.....	2 00
<i>Norwich</i> —Emmanuel.....	1 33
<i>Oriskany</i> —St. Peter's.....	67
<i>Oswego</i> —Christ Ch.....	35 19
<i>Oneida</i> —St. Paul's.....	2 00
<i>Oxford</i> —St. Paul's.....	13 00
<i>Paris Hill</i> —St. Paul's.....	1 33
<i>Pierrepont Manor</i> —Zion Ch.....	21 33
" for the Jews	5 00
<i>Pulaski</i> —St. James's.....	1 25
<i>Richmond</i> —St. Paul's.....	2 33
<i>Rochester</i> —Grace	18 43
St. Luke's.....	6 00
Trinity.....	2 33
<i>Rome</i> —Zion Ch.....	1 70
<i>Sackets Harbour</i> —Christ Ch.....	2 39
<i>Seneca Falls</i> —Trinity.....	3 00
<i>Sherburne</i> —Christ Ch.....	6 50
<i>Skaneateles</i> —St. James's.....	5 67
<i>Stafford</i> —St. Paul's.....	1 67
<i>Syracuse</i> —St. James's.....	5 25
St. Paul's.....	25 84
<i>Utica</i> —Grace Ch.....	23 83
St. Paul's.....	1 19
Trinity.....	3 33
" for Cal.....	13 50
<i>Watertown</i> —St. Paul's.....	13 25
<i>Waterville</i> —Grace.....	5 50
<i>Weathersfield Springs</i> —St. Clement's.....	1 00
<i>Westfield</i> —St. Peter's.....	1 33
<i>West Granby</i> —St. Luke's.....	1 25
<i>Whitestown</i> —St. John's.....	2 00
	430 92

NEW-JERSEY.

<i>Elizabethtown</i> —St. John's.....	6 98
" for Wis.....	2 12

9 10

PENNSYLVANIA.

<i>Brownsville</i> —Au Episopalian, for the Chickasaws	2 50
" Jews.....	2 50
<i>Paradise</i> —All Saints	5 00
<i>Philadelphia</i> —St. Luke's.....	168 75
<i>Pottstown</i> —Christ Ch.....	15 00
<i>M. A.</i> —Thro' the Epis. Reorderer, for the Chickasaws	3 00
	196 75

MARYLAND.

<i>Alexandria, D. C.</i> —St. Paul's, a late member $\frac{1}{2}$	4 50
<i>Baltimore Co.</i> —St. John's, for Cal. 20 00	
<i>Carroll Co.</i> —Holy Trinity par.....	12 25
<i>Charles Co.</i> —William & Mary par.....	12 00
" for the Jews	9 00
<i>Prince George Co.</i> —St. Matthew's and Zion parishes $\frac{1}{2}$	19 12
	76 87

DOMESTIC.

VIRGINIA.

<i>Fredericksburgh</i> —St. George's $\frac{1}{2}$..	12 50
<i>Wheeling</i> —St. Matthew's	15 00

27 50

NORTH CAROLINA.

<i>Plymouth</i> —St. Luke's and Grace..	5 50
<i>Raleigh</i> —Christ Ch.....	40 00

45 50

SOUTH CAROLINA.

<i>Charleston</i> —St. Michael's.....	22 35
St. Philip's, for Cal.....	2 00
" for Jews.....	10 00
" for Bp., Freeman's jurisdiction	29 00
" for Bp. Kemper's do.....	29 00
Mo. Miss. Lee.....	7 58
" for West.....	50
" for Cal.....	25

28 50

<i>Columbia</i> —Trinity.....	2 00
" Western Mission.....	5 00
" Jews.....	2 50
" Cal.....	2 50

10 00

<i>Edisto Island</i> —For Chickasaws..	10 00
<i>Pendleton</i> —St. Paul's.....	5 00
<i>St. Stephen's and Upper St. John's</i> —	
— for Bp. Freeman's jurisdiction	53 62
Do. for the Jews	2 38

54 87

<i>Sheldon</i> —Grace.....	10 00
<i>Staatsburg</i> —Clarendon.....	10 00
<i>Waccamaw</i> —All Saints, for the West.....	16 00
<i>Wittown</i> —Christ Ch., for Ill.....	10 00
A Lady, for arrears due Miss. in the South West.....	330 34

15 80

649 69

GEORGIA.

From a family, for Missions in Ga., savings of a little girl, \$2; of another, \$1 75; of a little boy, 25c.; offgs. add., \$6.....	10 00
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10 00

FLORIDA.

<i>Jacksonville</i> —Mite box of a family, for the Chickasaws.....	10 00
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<i>Key West</i> —St Paul's.....	15 00
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25 00

MISSISSIPPI.

<i>Columbus</i> —St. Paul's $\frac{1}{2}$	15 00
Ladies Miss. Soc. $\frac{1}{2}$	10 00

10 00

<i>Natchez</i> —Family Mite Box.....	35 00
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OHIO.

<i>Boardman</i> —St. James's.....	3 00
<i>Canfield</i> —St. Stephen's.....	3 00

6 00

MICHIGAN.

<i>Detroit</i> —Christ Ch.....	11 60
<i>Dexter</i> —St. James's.....	3 00
<i>Ypsilanti</i> —St. Luke's	5 39

19 99

LEGACIES.

From the Estate of Mrs. Starr, late of Middletown, Ct., on acct. $\frac{1}{2}$	175 00
From the Estate of Hanford Smith, Esq., late of Newark, N. J., 4th Annual Dividend	245 07

MISCELLANEOUS.

Interest on Kentucky Bonds.	300 00
Total.....	\$2,538 49

FOREIGN.

MISSIONARY CORRESPONDENCE.

Athens.

LETTER FROM THE REV. J. H. HILL.

*Athens, June 26, 1849.***REV. AND DEAR BROTHER:—**

Since my letter of 18th ultimo, I am favored with yours of the 1st and 21st May, for which please receive my sincere thanks.

It is true, as you observed in your last, you had nothing from me respecting our Christmas festival, and the reason is a sad one. We passed it over silently, for the first time (with one exception) since 1831. The state of things at home throughout the year 1848, had so depressed our spirits, and so much uncertainty seemed to hang over the future, that we did not like to venture on any such exhibition. These celebrations hitherto had been indications of satisfaction with the present, and cheerful anticipation of the future; and at that period we could not indulge in either. Our feelings on the subject were well expressed by one of the members of our family, (Elisabeth of Crete,) in a letter to a lady in New-York, in which she contrasted the celebration of our Christmas festival of 1847, at which Mrs. E. and two of her relatives were present, with the same epoch in 1848, in a very simple and pathetic manner. Certainly a great change had taken place since Christmas, 1841, when our Mission was at its acme. On that occasion, our principal room was filled with pupils, and extra galleries had been constructed, to give room in area for the accommodation of visitors of distinction, and the parents of our pupils. The highest and the lowest met together. There were there present among our pupils and our visitors, those who now surround royalty, together with the fatherless and orphan, and even the street beggar, who at one time solicited an alms from us as we passed.

Nevertheless we did not wholly forego the pleasure of our Christmas feast, as you will see from the following extract from the monthly journal of the School.

“Dec. 25th, 1848, O. S.—This month the weather has been colder than for many years; notwithstanding this, the average attendance of pupils has been over 300. The public exhibition usual on this day, was omitted for various reasons. The pupils, however, received the Scriptures and Tracts, which are to form the reading books for the next year, privately, on Friday, the 24th inst., (5th January, 1849.) They were the following four Greek Bibles (complete)—The Old Testament, in separate parts; viz. Pentateuch,

42 copies; Judges, 14 copies; Prophets, 9 copies; Proverbs, 20, (these last were given to those who had just learned to read;) 40 copies of the New Testament; 5 copies of St. John's Gospel; 50 Tracts and small books for religious instruction—making in all 184 copies of the Scriptures and religious Tracts," &c.

On referring to the list of Scriptures, &c., distributed Christmas, 1847, it will be found that the distribution on the occasion now spoken of, exceeds that of the past year. Nothing had diminished here, although at that very period we knew not how or where funds were to be found to meet our every day's expenses.

To give you some idea of the regular course of our schools, I shall continue my extracts from the Monthly Journal:

"January, 1849.—The school was closed on the 5th inst., on account of the Greek Christmas festival, and re-opened on the 15th. The weather however was so very inclement for the climate, that the attendance was unusually small. Twenty new pupils have been received; the whole number in attendance averaging 350.

"February, 1849.—Attendance very regular—number 362.

"March, 1849.—Number the same. On the 30th inst. (12th April,) the school was closed for the Easter holidays, previous to which the several departments were examined on the lessons appointed for the season; each one received instruction adapted to their respective ages, in regard to their duties as members of the Church of Christ, and professing Christians. It was not without feelings of deep gratitude, that this duty was performed; and it was most satisfactory to know, that while so many around us were so imperfectly prepared for the due celebration of this great feast, those over whom the influence of our schools extends, are thoroughly instructed in the truths of the Gospel, and are taught how they ought to affect the whole life and conversation; and that apart from this, all outward observances are as sounding brass and a tinkling cymbal.

"The sewing department, which has so long been under Miss Baldwin's efficient direction, numbers 37. It would have been gratifying if we had had, on this Easter festival, the means of giving some of them, who are most needy, some compensation for their industry; and it was with deep regret that they were dismissed, for the first time, with only kind words for their reward. The schools were re-opened after the Easter holidays, on the 23d of April; the average attendance during the month of April, was 356.

"The beginning of May our schools were visited by the Lord Bishop of Gibraltar, and Mrs. Tomlinson; the Rev. Mr. Greene, Chaplain to the Bishop; the Rev. Mr. Monsell and lady; the Rev. Mr. Porcher and family; Mr. and Mrs. Rénouf, of Boston, and many other strangers, who all expressed the highest gratification on witnessing the arrangement of our establishment, and the progress of our pupils. During the month of May we were called on to part with one of the most useful and talented of our French teachers, Pauline, who had received an invitation to take charge of the education of the only daughter of a lady residing at Constantinople. This young teacher had been entirely educated by us under our roof, at the expense of Miss Winthrop, of New-Haven. At a very early age she lost her mother, who left two other daughters and a son. Pauline was the eldest, and was received into our family on the 1st April, 1839, when she was only eight years of age. She remained constantly with us until a year ago, when she returned to her father. Her sisters had both been educated

in our schools. In September last she took charge of one of our Infant Schools, which she conducted admirably, teaching both Greek and English. Although her place could not easily be supplied, the situation offered her by the very respectable lady in Constantinople, (who is, besides, a near relative of Pauline's mother,) afforded so many advantages in regard to her future prospects, that we could not object to it."

The following letter, written to Mrs. Hill immediately on her arrival at her destination, may be gratifying to the kind Christian lady who was the means of enabling her to profit by the advantages offered under our roof, where her fine natural talents were developed, and we hope have been sanctified by an acquaintance with the word of God, which she certainly possesses to an eminent degree. We are personally acquainted with the lady with whom she now resides, who only recently removed from Athens to Constantinople. Her father is Greek Ambassador at the Porte. Pauline being a cousin of this lady's, she generally spent one day of the week with her. Her letter to Mrs. Hill is in English, and is beautifully written. I have not altered one word or phrase in it :

"Constantinople, 25th May, 1849.—My dear Madam: I arrived here safe and sound, on Sunday, the 13th inst., very early in the morning. I had a very pleasant and profitable passage, on account of the English passengers on board, especially the Lord Bishop's family, who were infinitely kind to me. As I had the happiness of not being sea-sick, I sat during the morning on deck with the English passengers, reading and talking so pleasantly, that it made me almost forget my separation from relations and home, and think almost that I was among your circle at Athens. On our arrival, we immediately took a caique for the village where Madam G. lives with her father, and after two hours sailing I was with Madam G., talking about you and the schools, &c., &c. On the very next day, I began to give lessons to Matilda in Greek, French and English. She is a very intelligent and submissive girl, and extremely fond of me. Mrs. G. leaves her entirely to my care and teaching; so I beg you, my dear Madam, to see how I use my time in teaching her, and I shall be most grateful to you for any good advice you may give me about it, as I am yet inexperienced in this kind of instruction. From seven till twelve A. M. she takes Greek and French lessons—three hours for the first, and two for the second, as she is quite advanced already in French. From one to four P. M., she has her English lessons, and after that a little sewing. I speak to her altogether in English. I use the same dear system that we have at our schools, and I see it goes well. Every Sunday morning, after church, her grandfather, old Mr. R., teaches her the Cathechism, and after that she reads a chapter or two in the Old Testament, that she may become acquainted with Scripture history. This is the way in which I spend my time here, and I like it much, because it is altogether the same in which I spent it while at your house. Madam G. loves me very much and is very kind to me, so I try to do everything in my power to please her and be of use to her. If I should be so happy as to be thought worthy of a letter from you, my dear Madam, be so kind as to send it to my sister, as it will give you less trouble. Believe me, ever yours, respectfully,—PAULINE BORRELY."

A few days ago Mrs. Hill received another letter from Constantinople, from another most interesting young person, who was educated by us, and who has now the charge of a school at Constantinople. She has drunk deep of the bitter cup of adversity, but her afflictions have been wonderfully blessed, as will be seen from the extracts which follow. Her letter is dated 8th June, 1849 :

"I am persuaded, my revered and much beloved Mrs. Hill, that you are fully acquainted with my unbounded affection for you. You may fancy, then, the extent of my joy when your valued letter was handed to me, and I learned that you were in health, through God's blessing. No words of mine can sufficiently express my grateful acknowledgments of your more than motherly affection for me, and your tender remembrance of me. I can only pronounce the simple, but comprehensive words,—'I thank you!' Adding, however, this, that I never omit in my prayers, both night and morning, to render thanks to the giver of every good gift, that He was pleased to vouchsafe to me the love and affection of the virtuous and the good, and chiefly of my revered and excellent mother, Mrs. Hill. Scarce a moment passes, dearest mother, that I do not recall you to my remembrance; and how should it be otherwise! Next to God, you were my chief benefactor—oh, do I not know and feel this! and can I ever forget the labor, the care, the anxiety I caused you! Oh no, my dearest, most beloved mother; for if in the midst of my many trials, which God graciously sent to try me with—if in the midst of my distresses, which have been so many, I had not recalled to my mind, and revolved again and again those golden and saving counsels of yours, what would have become of me; what a different person from what, through God's grace, I am? You have, I know, heard from Mrs. L. some of my dreadful afflictions and cruel persecutions. I can only now say briefly, that so much was I overwhelmed at one time, that I appeared to be abandoned by all men, and deprived of all human aid. In those moments of unutterable anguish, no other resource had I of comfort, but your sweet counsels and instructions; and these were the means of leading me to throw myself entirely upon God—upon God, my only sure protector! In Him alone I placed all my hope, and I besought Him to uphold me and save me from despair. Every day do I praise and glorify his precious name, and repeat to myself these consoling thoughts,—'If my father or my mother, nay, if all men forsake me, my true father and my defender, I firmly trust, will never thrust me from his arms;' and every day I find this my firm hope and expectation, more and more realized."

She then mentions that she has now the charge of a school of sixty girls, whose progress she thanks God for very devoutly; and adds, that through His blessing, she sees them also advancing in the knowledge of His word, and "in endeavors to become pleasing both to God and man." She adds many particulars of her situation and prospects, in the most simple and touching strain, and concludes her affectionate letter thus:

"Let me once more assure you, that my love for you exceeds that of a daughter towards her natural mother; and do not forget me, but bestow upon me your remembrances, your counsel, your prayers! Remember me with filial respect to my revered and beloved father, Mr. Hill; present my love and affection to my dear Miss Frederica, Mary Baldwin, Elisabeth, my cherished Aspasia, Alexandra, Victoria, Marigo and Pauline, with my dear Regina. I salute you with a daughter's affection—POLYXENE." In a P.S., she begs Mrs. Hill to write to her in English, as she has nearly forgotten what she learned with us; and she adds, that in order to keep up her knowledge of English, she constantly reads the Scriptures in that language, and "as my only recreation," (she says,) "inasmuch as I am deprived of all worldly amusements, I repeat over and over again, the Hymns I learned at your house, while I was at school. These are the following: 'Jesus! lover of my Soul!' 'Rise my Soul;' 'Rock of Ages;' 'Vital Spark of Heavenly Flame,' and many others which we then learned by heart. I accustom

myself also to repeat by heart, every day, the verse for the day, selected from the Holy Scriptures, in the little book entitled, 'Daily Food.' These are my only sources of recreation."

The preceding extract from Polyxene's letter will, I feel assured, be appreciated by every pious heart. Surely never was the power of Divine grace more apparent than in this affecting instance; and what can be more satisfactory to our friends at home, as well as to ourselves, than to find such fruits as these—such evidences as these of the Lord's blessing upon our labors in past days? It is more than seven years since this dear girl was removed from our care, and yet you see how the seed sown has germinated, and how she clings to the reminiscence of her early days spent under our roof; and how God's mercies and His promises are her only "refreshment in the midst of the sorrows, which she has in her heart." Not a word of religious instruction—not a word of consolation or advice from any Christian friend, (except the letters she acknowledges from us,) has she had since she left us; and yet with what "steadfastness she holds the beginning of her confidence," (i. e., her former or early faith;) and I trust she will hold fast to it, and maintain it "to the end." Her letter is written in Greek, and I have given, in the above extract, a faithful and quite literal translation.

Africa.

JOURNAL OF THE REV. JOHN PAYNE.

Cavalla, West Africa.

Wednesday, Oct. 4th, 1848.—Baptized Mr. Arthur Wilson, a Colonist, in a sick bed, on his profession of repentance towards God and faith in the Lord Jesus Christ. We may well say, "it is good for me that I have been afflicted," since it is evidently by this means that he has been brought to God.

Wednesday, Oct. 18th.—On returning from Cape Palmas this afternoon, I learned with deep regret the death of Horode, Fanny Ingle, a member of our boarding-school. About two months ago, on account of the extreme scarcity of food, I allowed, or rather requested her father to take her to town. As he found it difficult to provide for his own household, he sent Horode to a relative residing in Babo, about fifteen miles distant, where food was more abundant. Having heard some four weeks ago that she had been attacked with dropsy or worms, I requested her father to have her brought home. He says he sent a message for this purpose, but was informed that the child was better. We heard nothing more of her until she was brought home a corpse. Horode was one of the most amiable of children, about eleven years of age.

Friday, Nov. 3d.—Passing Nyaro, one of the villages of Cavalla, on my return from the river, I was called by a young man, who told me he had a request to make of me. This was, that I would take away the whole stock of greegrees which had belonged to his two dey-â-bo brothers, both of whom had been killed in the wars between this people and their neighbors. It is not a little remarkable that these brothers were the first victims in the two wars, both of them having been taken alive and decapitated by their enemies. The surviving brother very naturally concluded that the greegrees,

which not only could not protect, but, as he supposes, probably caused the death of their owners, were useless, or rather bad things. While, however, desirous of getting rid of these, K. was afraid to touch them himself, and therefore was glad to avail himself of the services of one, against whom all natives allowed "there is no enchantment" to take them away. In hearing the remarks of natives, and observing the conduct of the *deyábo* in reference to us, I am often reminded of the words of the seventy, "Lord, even the devils are subject unto us through thy name." I heard a short time since the most intelligent headman of this place, use almost the very same expression, "*Emo Kwi áh nyebwetus pi no ne*, (even the devils themselves fear them;) and I never knew a *deyá* who would make any defence of his system, or would not submit tamely to the hardest things possible to be said against himself, or his profession.

The collection of greegrees, from which my young friend K. now requested me to deliver him, consisted of a wheelbarrow load of skins, horns, teeth, stones, mud, insects, and all manner of filth. Some of these, however, as the horns of a large species of antelope, used in calling the devil when the *deyá* is consulted, are very rare and difficult to be obtained; and the readiness with which they were now given up, showed plainly enough either that K. was very much afraid of them, or else had lost his faith in greegrees altogether. It was, however, probably the former, as cases are not unfrequent, of individuals throwing away greegrees in consequence of their failing to accomplish the object for which they were given, while their faith in the system remained unshaken.

Still there is but little doubt that the effect of the late wars has been to weaken the popular belief in the efficacy of greegrees. Some, it is said, have ceased to wear them when going to battle, while others assure me that they are put on merely as a kind of uniform or war dress.

Sunday, November 5th.—Native congregation this morning about 160. The Lord's Supper was administered.

Friday, Nov. 10th.—Returned from Fishtown, where I was called unexpectedly to visit Dr. Perkins on a sick bed. Having officiated at Latrobe, I left Cape Palmas at half-past nine o'clock at night, and after a pleasant ride, arrived at Fishtown at half-past one o'clock in the morning. The doctor I found still quite sick, but apparently improving. His alarming symptoms disappeared soon after, and when I left him he was able to walk about.

On Thursday (last) night, I administered the Lord's Supper to "the Church in his house." I also baptized, and admitted to communion, Grée, John S. Stone, a native youth, aged seventeen, and for some time connected with the boarding-school at Fishtown.

Wednesday, Nov. 29th.—On returning home this afternoon from Cape Palmas, I learned with astonishment, that there had been a fight between our people and the River party; and, what was far worse, that three of our oldest scholars, and professing Christians, had been wounded.

As before stated in this Journal, I have used my endeavors to prevent native youths, living on Mission premises, from engaging in the war at all; and when, at length, I found it impossible to give them satisfactory reasons for not defending their lives and their home, I enjoined it upon them, to confine their efforts, if these must be used, to repelling an attack.

In the present case there is the appearance of their having acted contrary to my wishes, although the design of doing so is disclaimed.

The engagement to-day, it is true, was brought on, (though as it would

seem, contrary to their wishes and expectation) by our people. They had more than once been down on the beach, near the River Towns, and called out their enemies to fight, but the latter had always declined to meet them in open field. Having heard that efforts were about being made by the Governor to stop the war, our people by way of showing that they were still able and disposed to fight, determined now to go down, and make a demonstration, fully expecting to save their credit, and avoid a fight too, (for they were not prepared for it.) Our boys followed as idle spectators. The River party, however, probably from the same motive, it would seem, had determined to make a similar display, and when our people approached near enough, sallied out, and nothing but timidity on their part prevented their cutting off an advanced party of our people. These not expecting an attack were seized with a panic, and commenced a disorderly retreat. Here a few Christian boys and some others made a stand, for the purpose of animating their people, or covering their retreat. Two of them hastily seized the guns of their friends (for it would seem they were unarmed,) which in consequence of being improperly loaded burst in their hands, causing in one case a serious injury. A third, Jacob P. Donaldson, with only a cutlass in his hand, remained in advance of all, chiding the cowardice of his people and urging them to stand. Nor could all their entreaties induce him to move until he had received a ball in his abdomen.

I have just returned from visiting my poor boy. "Mr. Payne," said he, immediately on my entering his room, "do you think I transgressed your commandment in going with my people to-day?" "What do you think, Nyêtyo?" I asked, (this is his Indian name?) "I merely followed the people from curiosity, I had no idea of a fight." "Well, but had you done as I told you, not gone beyond your towns, this had not happened to you." "Yes," he said, "I see now." "But" I continued, "God is merciful,"—"Oh, how merciful!" he interposed—"and if you repent, this may and will be forgiven you, though you should die." "Yes! I repent. I believe on the Lord Jesus Christ." I now knelt down and prayed for him, and was about to leave when he said, "Mr. Payne, are you going? Will you all please pray much for me. I want to do much good for my people, if it please God, before I die."

Friday, December 1st.—This morning, at day-break, one of our Christian youths knocked at our chamber door, to inform us that Nyêtyo was dead! He had breathed his last at about four o'clock, A. M. This announcement I received with great surprise, for from his symptoms yesterday, I had been led to entertain strong hopes of his recovery. A ball had been extracted from such a position, as to lead me to think that the wound was not mortal, but from the fatal issue, another had no doubt taken more deadly effect. Still through the day yesterday he sat up, ate, and complained of but little pain. It appeared however painful to him to converse, and unfortunately, owing to their having gone to town after the gates were closed, some Christian boys who went to watch with him through the night, could not get admittance. He therefore died without any Christian society. From his heathen headman, in whose arms he died, I learned, however, he left his dying testimony to the sincerity of his faith in the Gospel, and to its value.

"No," he said, as he felt the hand of death fastening upon him—"I am a Christian. Bury me not after the custom of my country. This is not good for me. When I am dead take me to Mr. Payne; I wish him to bury me. I am a Christian." Perhaps, recollecting the strength of the superstitions of his people, and my having been refused the privilege of burying B. B. Wisner, who died some time ago, he made another effort to secure

his object. With this view he raised himself up, and with the assistance of his brother, got from the closet where he was lying, into a larger room, in which his headman was sitting, and said, emphatically, "N., do you understand me? Do not bury me here. This is not good for me. Take me to Mr. Payne; I wish him to bury me. I am a Christian." He then added, "N., mind God. Do not transgress his laws, lest he be angry with you." His last words were, "*Ba de mo*," (my father calls me.) Whether he meant God or his earthly father, who died some three years ago, is not certain.

His funeral, which was strictly Christian, was celebrated on the Mission ground, and numerously attended by his relatives and friends. I endeavored to make a profitable use of his dying advice to his headman, who is the hereditary chief of the place. He was interred in the Mission burying ground.

Thus suddenly, mournfully has departed from us one of the few native youths of our school who promised to be useful in the work of instructing his people. But it is our privilege to gather members for the Church triumphant as well as the Church militant. In which they shall be employed, is not mine, but thy will, O Father in Heaven! Amen, amen!

The manner of his death, though sad, will, I doubt not, have a salutary effect in repressing the too great readiness of our scholars and Christians to engage in war, and also impressing upon them the importance of obeying those who, in the providence of God, have the rule over them.

December 9th.—Three women killed here this morning in rapid succession by *gidu*. The man on whose account it was administered, was wounded slightly in the battle last week; and without doubt he owed his death to the bungling of a friend, who, in extracting a ball, cut an artery. Notwithstanding this evidently sufficient cause to account for the death of the individual, the three poor women were sacrificed, upon the plea of having caused it!

To some middle-aged men, who happened to be in the house at the time, I expressed in the strongest terms my abhorrence of what was taking place, and which they were now authorizing; and my firm conviction that God would call them to account for the innocent blood which they were now shedding. I moreover stated my opinion that the present state of war was no more injurious than that of peace, since, as soon as the former ceased, "*gidu*" was resorted to, and actually killed more than the sword.

My remarks were repeated through town, and the idea became prevalent that I was very angry. In going my usual round amongst the people this afternoon, I met the hereditary chief of the place, who thus accosted me: "Payne, what kind of a man are you? We are trying to rid ourselves of the witches who have caused our late reverses, and you are angry! We verily thought the *dêya* who declared these women to be witches, lied; but behold, on trial, all prove guilty!" Alas for a bloody superstition which receives new strength from every additional victim! Help, Lord, for vain is the help of man.

Thursday, Dec. 21st.—To-day the quarterly examination of the schools of the station was held. Twenty-eight boys and twenty-two girls were present. Several boys were absent in consequence of indisposition, or the late famine, since which their parents have not been able to get them home.

The progress of the children in the male department of the school, since the last examination, was most manifest and pleasing; and I believe the boys feel, as I do, sincere regret in parting with their faithful teacher, who

has been with them for some eight years, and who now leaves for a new sphere of labor.

The girls have not improved as much as the boys, owing, in part, to the indisposition of their teacher.

Christmas Day.—On this day the appropriate service was held in the Chapel at Mt. Vaughan. Amidst the ungodly noise and merriment, too prevalent at this sacred festival, it was peculiarly pleasant to meet with so goodly a company of the Lord's people as were here assembled, and with them to commemorate the glorious advent and meritorious death of our Saviour and Redeemer.

Tuesday, Dec. 26th.—This day was devoted to an anniversary celebration for all the Schools of the Colony, at Mt. Vaughan. From 9½ to 12 o'clock, Mrs. Thomson's school was examined. About fifty children connected with this were present.

At 12 o'clock a procession, consisting of ministers, managers, some sixty invited guests, and more than 200 children, formed in front of the Mission Houses, and moved towards the chapel. Two appropriate banners were borne by the boys; and the girls, as they proceeded, enlivened the march by an infant school song. Arrived at the chapel, which was barely large enough to seat them, the children were addressed in a very appropriate manner, by Mr. J. T. Gibson, of our Mission.

The exercises at the chapel being over, the procession, moving in the same order in which it had gone, returned to Mt. Vaughan Hill, where a sumptuous repast, provided chiefly by friends in the Colony, had been prepared. The table, some 150 feet in length, was spread under a grove of cocoanut trees, and accommodated about 250 children and adults.

After being seated, and before partaking of the repast, the company were edified by an excellent address from Rev. Mr. Burns, of the Methodist Mission, very happily founded upon the inscription on one of the banners, "The Bible, Guide of My Youth."

After dinner, eight boys, from a platform erected on one side of the table, delivered addresses, and thus closed the festivities of the day, which, judging from appearances, were highly gratifying to visitors and children.

Wednesday, Dec. 27th.—On reaching home this evening, I was thankful to find Commissioners from the Governor of the Colony, consisting of Dr. McGill and others, who had come down for the purpose of stopping the war, which has been so long raging around us. I was still more so, to learn from them and by the firing of guns both at Grahway and Cavalla, that they had been entirely successful, having induced the natives to conclude and duly ratify a treaty of peace.

Too much praise cannot be bestowed on Governor Russwurm and the Commissioners, for the energy and tact which they have displayed in accomplishing their object. At the same time, I would not forget to thank Him who alone "maketh wars to cease."

The allies of the Grahway people, on the river, still refuse to send men to ratify the treaty; but it is hoped that the same kind Providence who hath influenced others, will dispose these also to that which is right.

January 1st, 1849.—This year has opened auspiciously. The war which has caused so much anxiety and suffering during the past year, has this day been finally settled.

On last Friday, an English brig anchored off the mouth of the River Cavalla. People from this place, (Cavalla,) not without some apprehensions, however, went on board. They found there a great many of their late

enemies of the River party, who had lately refused to ratify the treaty of peace. These latter now chided them with bringing off arms with them, saying that their late war was now at an end. At their suggestion, too, the captain made both parties drink rum together, and divide a piece of cloth, spit water, according to native custom, &c.

On the afternoon of that day I visited the River Cavalla station to preach. After religious services were over, the people spoke of what had taken place on board the vessel, in terms of approbation, and remarked that it only remained for the parties to perform the customary ceremonies on shore, to restore perfect confidence. After such expressions, I told them that although I had not come down for such a purpose, I should be happy to be instrumental in accomplishing the object desired, and proposed that they should give me a man to accompany me to Cavalla to perform the customary ceremonies there, promising to see that one from the latter place should be brought down for the like purpose, to them.

They declined acceding to my proposition then, but early on the following morning sent a note apologizing for having done so, and requesting me to come down, as they were now prepared to do as I desired. Having communicated with Governor Russwurm and the Cavalla people on the subject, I rode down this morning as requested, to Wôtteh. I found the people prepared to receive me, and was very soon on my way back to Cavalla, with two men.

Arrived at the large town, we were directed to the "*tibwa kai*," or soldiers' house, where we were furnished with seats. The large wooden drum in the upper part of the house now commenced beating, and while the people were assembling, those who had distinguished themselves in the war, narrated their own feats of bravery, for the admiration of their friends and the edification of the river delegates.

A bowl of water, and a powder, of which human liver is said to form a large ingredient, were now produced. The two men from the river, and as many of Cavalla, drew near to the water, dipped their fingers into it, and spat it out three times on the ground, and on the hands of each other. Next a Cavalla man brought a pestle, and with it dug a hole in the ground, in which he put the powder. The parties now gathered around this, dipped their fingers in, tasted it, repeating at the same time the conditions on which they agreed to stop fighting; and, singular enough, these were, that neither party should give up one iota of that about which they had been fighting. The ceremony of eating the powder over, the hereditary chief of the place invoked God, departed spirits, and demons, to witness that the late war was now finally settled. The conclusion of the ceremony was the hunting for and killing a fowl by the delegates from the river.

The ceremony above described was repeated without any material variation, at Wôtteh, whither I escorted three Cavalla men. The most heathen part of the whole, perhaps, consisted in the parties heaping upon each other, all the time of the ceremony, and indeed as long as they continued within hearing distance, all manner of derision and abuse. This, however, was done in general, in apparent good humor! while the cheerful countenances of hundreds of men, women and children, testified to the real joy felt on the conclusion of the unnatural contest between brothers and husbands, relatives and friends.

As a Missionary of the Gospel of peace and love, I cannot sufficiently express my gratitude for it; and most devoutly do I pray that I may duly improve the opportunities which it will afford, for making known the Saviour.

J. PAYNE.

China.

JOURNAL OF REV. E. W. SYLE.

Shanghai, China.

March 4th, 1848.—Amongst our Chinese teachers there seems to have been an unusual stir of late. One has recently taken a wife, and we were invited to the wedding. It was a painful scene to witness the prostrations to “Heaven and Earth,” his ancestors’ tablets and the household gods, of a man who has been made acquainted with the Gospel, and who at one time seemed to be deeply concerned on account of his sins. But the necessity for observing the “customs” and the “proprieties” proved too strong, alas! for any convictions of the truth he may have had. In all the performances of ceremonies which I have witnessed here, there has invariably been a great deal of bustle and running about of servants, accompanied with discussions as to “what was to be done next,” which sometimes amounted to altercations. I presume that among the higher classes more gravity is observed; but as yet we have become acquainted only with the lower and middle classes: I dare say we might gain access to the upper circles if we were to lay ourselves out for that purpose; but I, for one, should think the time and means ill spent in cultivating the acquaintance of the rich, which might be employed in aiding and instructing the poor. The Missionaries of Rome tried this policy in former days, and with great success: they were the honored friends of Mandarins, and stood high among the nobles of the Imperial Court. But what was their reward? Suspicions of aiming at temporal authority—proscription—confiscation of property, and banishment. And what are the strong-holds now? The little unobtrusive chapels—generally built on as an appendage to the house of some native adherent—which are scattered all over this province, and are very numerous in other regions also.

I have wandered away from the subject of our teachers. Another of them presented us to-day with a petition, stating that the last of his mother’s (*i. e.* his father’s wives) being now dead, and the others—four in number—remaining unburied, he was anxious to perform his duty towards their remains and those of his father. To assist him in doing this, he solicited aid—that is, money; but I, having learned that he was already in possession of a burial-place, and that the six coffins were also purchased, declined making any contribution, feeling too much afraid that what I might give would be spent in buying incense, paper-money, and such like things. The petition was printed from wooden blocks, cut for the purpose; blue ink being used for mourning! I send a copy. The expense of the funeral ceremonies will be, it is said, about sixty dollars.

Yet another of the teachers has resigned his situation to-day, on the ground that he had no one to take care of his sick wife but himself. It is hard to believe that, for such a reason, he should give up what he professes to be his only means of getting a living; but I have not been able to discover any other reason in his conduct. The wife is said to be afflicted with ulcers—a very common ailment among these filthy people.

The last incident I have to mention connected with our “Seen Sangs” concerns the oldest of them, and the one for whom we have the greatest respect. In the course of the morning’s reading with him, the subject of

good works and charitable institutions was mentioned. After a little pause, I said to him, "Seen Sang, you have been instructing us now these two years, and during that time you have not been caring for any one but yourself. Suppose now you undertake to collect subscriptions and set on foot an Institution for the Blind, such as they are said to have at Soochow. There are many blind people here at Shanghai, who are destitute, and the merchants are growing rich by trade." "Ah!" said the old man, taking off his spectacles, and laying them down on the table; "immensely difficult—immensely difficult! It requires a man of reputation to begin such a thing to ensure its success. If such a family, or such a one, (naming them,) would lead off with a good amount, then others would follow their example, and the affair would succeed; but if I should go to any of the rich men and apply, they would look askance at me and say, what business is it of yours? Besides, there are a great many other reasons. Of the money subscribed for such objects, a large proportion is 'used away' by persons employed in collecting, &c. On the books it all seems fair and straight; but in fact, a great part of the whole amount is dissipated."

I could hardly believe my own ears, that I was listening to an old Chinaman—a heathen taking off the actions and reasoning of other heathens—what he said was so singularly like the reasoning of the reluctant in Christian lands; but it is the same selfish natural heart that prompts the same. "I pray thee have me excused." I note down part of this conversation for the purpose of showing how clear it is that we have here the same cold, hard, evil nature to contend with, that exercises the faith of ministers at home.

These teachers—concerning whom I have found myself drawn on to write so unintentionally-long a note—are a source of much solicitude to us. From the very nature of their occupation with us, they cannot but be brought acquainted with the claims and conditions of the Gospel; and yet there is not one of them of whose conversion we have any reasonable ground of hope.

Sunday, March 5th.—As to numbers, the Chinese congregation to-day was much as usual. I notice, however, that some few, (particularly among the women,) attend with some degree of regularity.

9th.—This morning, Rev. Messrs. Medhurst and Muirhead, with Mr. Lockhart, returned home, robbed and beaten very severely. Yesterday they went out on one of their accustomed excursions for preaching and tract-distributing, and visited Ching-poo—the city mentioned in my Journal of 12th February, 1846.* While they were within the city walls, some annoyance was experienced from a number of Grain-Junk-men who are loitering about the neighborhood; but after they had left the city and were on their return, a party of russians intercepted and plundered them, using a heavy hoe and an iron chain to beat them with, and treating them with great indignity and brutality, by the severity of their blows. After having disabled their three victims from attempting any opposition, it was proposed that they should be taken on board the junks and there kept in confinement until ransomed. It may be imagined that, with the remembrance of the atrocities so recently practiced at Canton fresh on their minds, such a prospect was full of terrors to the bruised and exhausted Missionaries; but no alternative was left them but to comply with the determination of their captors. They were, however, mercifully spared that extremity of suffer-

* See Sp. Miss., June 1847.

ing; a party of police from the city contrived, by some means or other, to get them away from the junk-men, and by these they were escorted to the District Mandarin, who sent them back in sedans to their own boats. There are many conjectures as to what will come of this matter, and as to the proper steps to be taken by the British Authorities in regard to it.

11th.—A beggar family—man, woman and child—came to the school-house door this morning and begged for some relief. The woman seemed to be very sick; and as she lay in a sort of basket, in which she had been brought, I thought I never saw a more wretched object. On receiving a note from me, the husband and another man carried her to the hospital, where Mr. Lockhart prescribed for her. Towards evening she was laid at our door again, evidently much feebler than in the morning. Her breathing soon became quicker and more difficult, and the instinct of her little boy discovered, before we had surmised it, that she was near her end.

He stooped down close to her face, put his fingers on her eye-lids—trying to keep them open—and called to her through his tears—“Mamma, don’t die!—Don’t die, mamma!—O, mainma, mamma! don’t die!” But die she did, and we buried her that same evening, our neighbors at the Cotton Hong contributing half-a-dollar towards the expense. The saddest part of this sad incident was the necessity we were under of saying nay to the entreaties of the father that we would take the boy—who was a fine, bright, likely child—into our school. With our present accommodations and number of teachers, a resolute refusal is the only answer we can give to applicants.

Sunday, March 12th.—Weather wet to-day,—Chinese congregation small. The people here are exceedingly averse to going out in the rain, and among themselves there is no such thing known as a concourse in the open air, except, may be, in the open Courts of the Temples, when they are standing to witness theatrical exhibitions. The desirableness of preaching places under cover, scattered here and there among the densely populated neighborhoods of this city, is becoming to my mind daily more evident. True, it may be asked, “Where are the preachers?” And the question is one which it concerns some at home to answer.

13th.—After having, for some days past, in a friendly yet serious manner, urged the *Taou-tai* to take prompt measures for the apprehension of the ruffians who assaulted Mr. Medhurst and his party at *Ching-poo*, the British Consul has issued a notice declaring, that until the two ringleaders and eight others are brought to Shanghai, no custom-house duties shall be paid in by British merchants; neither shall any of the Imperial Grain Junks, now waiting to proceed to Pekin, be allowed to leave the river. Forty-eight hours longer allowed before the embargo goes into effect.

Sunday, March 19th.—To-day my Chinese congregation was very numerous and attentive. In the afternoon I went to the London Society’s Chapel, in the city, and found there a very large number, who listened to Mr. Medhurst in the most orderly and respectful manner. I also passed by the lot where our new school-house is building, to see whether the clause in the contract prohibiting work on Sundays, was observed. Not a man was on the ground, but one or two, who sleep in a little mat shed and keep watch continually. Observance of the Sabbath appears to strike the minds of Chinamen very favorably: it often furnishes occasions of declaring to them who it was that made the heavens and the earth, and what are His claims upon His creatures.

As I was returning home, I saw an unsightly, unshapely idol from one of the suburban temples, escorted into the city through one of the gates by a

large number of well-dressed men, some of whom looked, (I thought,) rather ashamed of their occupation, as they saw me stand watching them. To-night, on account of the lunar eclipse which will take place, the principal idols will be brought out in a large space near the City-God's Temple: the living Mandarins also will assemble themselves in another place; and these rulers, both of the visible and invisible world, will be dressed in mourning garments while the moon is going into eclipse—thereby betokening their sympathy with the supposed distress. At the height of the eclipse, great noises will be made—every boat in the river will sound its gong, and guns will be fired off, to terrify the moon's enemy, and scare him away from the prey he is endeavoring to devour; and when she begins to emerge, the dress of mourning will be put off, and festival costume put on: the Mandarins will kneel and offer their congratulations to the moon on her escape from extermination, and the assembled crowds will return to their homes with minds relieved from the dread of some impending calamity.

23d.—This being the birth-day of the "Goddess of Mercy," there was much worshipping and incense burning in the temples where she shines, and they are very numerous. I suppose that this Goddess, and *Kwan-te*, the God of War and Friendship, receive more adoration than any others in this part of the country: he in the public offices, the shops, and counting-rooms; and she in the inner homes, from mothers and from children. As I passed along to-day, through one and another of the villages across the river, I saw at one time a company of men, and at another of women, sitting round tables loaded with offerings, and uniting their voices in chanting the "Litanies" which celebrate the praises of this Virgin, whose images and titles bear so startling a resemblance to what is fabled by the Romanists of the Virgin Mary. It was plain, from this volunteered observance of the day, and from the interest in their devotions shown by these "amateur" worshippers, that in the village homes of China forms of superstition are clung to, which have more in them to touch the heart and engage the affections, than can be found in the vague pantheism or cold hard atheism of the Confucian Schools.

Prolonging my walk more than usual, we came (Mr. Spalding and Mr. Tobey were in company,) to two of the villages which are counted as belonging to the Romanists. In the first of these we saw a moderate sized chapel just finished, and hung round with French or Italian prints of the Blessed Virgin, which furnished parallels to what we had just witnessed in regard to the "Goddess of Mercy," too close and painful to be dwelt on. At the other village, we found another chapel—two, in fact; but one was very small, and intended only for the Bishop's private use. The Bishop himself was at home, and received us very courteously, showing, by the minuteness and earnestness of his questions that he was glad of an opportunity to learn something about the probable result of the embargo on the Grain Junks, which was now producing a great movement in the feelings of the people. I told him freely what I knew of the affair. The style and title of this present incumbent of the Episcopate over the adherents to the Pope in *Shang-tung* and *Keang-nan*, is "Monseigneur de Maresca, Eveque de Saleur;" he is a man of much more amenity of character than his predecessor, the Count de Besi; but I presume he will feel equally averse to having any semblance of connection, even in the way of ordinary social courtesy, with those whose conduct and teachings are one continued protest against the claims and doctrines of his Church.

Intelligence.

CHINA.—Letters have been received from Shanghai; but they are dated only a few days subsequent to those mentioned in the Annual Report, viz: 25th February.

The Rev. Mr. Syle mentions the continued indisposition of the Rev. Mr. Spalding, which had rendered it necessary for him to suspend his persevering labors. Bishop Boone's health "has been maintained at its usual average."

"The school," writes Mr. Syle, "prospers. The church building is going on, but slowly. The Bishop's house is nearly finished, and he hopes to move into it in the course of a fortnight."

ATHENS.—The Rev. Mr. Hill writes on the 8th July, that Miss Mulligan was about to leave the Mission, and return to the United States. All connected with the Mission were well.

Acknowledgments.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from the 15th June to the 15th August, 1849:

MAINE.

Brunswick—St. Paul's..... 15 22
Do. children of... 3 34
Gardiner—Christ Ch..... 26 00

44 50

NEW-HAMPSHIRE.

Portsmouth—St. John's Ch., Ladies' Miss. Ass., Ed. Africa..... 20 00

RHODE ISLAND.

Warren—S. School St. Mark's, for Africa..... 17 76

Westerly—Christ Ch..... 10 00

CONNECTICUT.

Birmingham—St. James's Ch..... 5 87
Hartford—Christ Ch..... 38 50

Long Hill—Grace Ch..... 4 27

Middletown—Christ Ch., S. School and Members..... 16 00

Nashua—Christ Ch..... 4 23

Plymouth—St. Peter's..... 11 12

NEW-YORK.

Factoryville—St. Andrew's Ch. Miss. M. Holmes..... 3 00

Newtown, L. I.—St. James's Ch., China..... 7 00

New-York—Ch. of the Ascension, W. H. A., \$50; Dr. B., \$25; Miss A., \$25..... 100 00

Do. do., three Sisters..... 20 00

Do. do., through Mrs. Bedell, for the bread fund, Aibens.. 25 00

St. Bartholomew's Ch., from the offertory at Meeting Board of Missions $\frac{1}{2}$ 21 79

Do. do., collection at Miss. Meeting, special, Africa \$50; do. China, \$50; $\frac{1}{2}$ of undesignated fund, \$20 98..... 120 98

An aged female friend to Missions, Africa..... 20 00

St. Mark's Ch., Chas. Carville, Esq., Africa $\frac{1}{2}$ 5 00

A friend to Missions, for Africa	50 00
Family mite box.....	13 12
<i>Ulster</i> —Trinity Ch.....	13 60
	399 49

WESTERN NEW-YORK.

<i>Auburn</i> —St. Peter's.....	9 17
<i>Albion</i> —Christ Ch.....	2 50
<i>Batavia</i> —St. James's Ch.....	6 83
<i>Bath</i> —St. Thomas's Ch	5 73
<i>Buffalo</i> —Trinity Ch.....	15 33
St. John's.....	16 87
St. Paul's.....	13 33
<i>Canandaigua</i> —St. John's.....	6 00
<i>Cazenovia</i> —St. Peter's.....	3 33
<i>Clayville</i> —St. John's, Africa.....	33
<i>Corning</i> —Christ Ch.....	2 06
<i>Fulton</i> —Zion Ch.....	66
<i>Geneva</i> —Trinity.....	15 35
Do., G. L. R.....	100 00
<i>Geneseo</i> —St. Michael's.....	4 70
Do., a lady of.....	5 00
<i>Greene</i> —Zion.....	5 33
<i>Harpersville</i> —St. Luke's	1 66
<i>Huni's Hollow</i> —St. Mark's.....	1 00
<i>Homer</i> —Calvary	2 00
<i>Hammondport</i> —St. James's.....	8 86
<i>Honeoye Falls</i> —St. John's.....	33
<i>Ithaca</i> —St. John's.....	8 94
<i>Leroy</i> —St. Mark's.....	3 66
<i>Lockport</i> —Grace	5 00
<i>Lowville</i> —Trinity	1 37
<i>Lyons</i> —Grace	6 66
<i>Moyville</i> —St. Paul's.....	2 19
<i>Mt. Morris</i> —St. John's, China.....	12 00
<i>New-Berlin</i> —St. Andrew's.....	3 00
<i>Niagara Falls</i> —St. Peter's.....	2 00
<i>Norwich</i> —Emmanuel.....	1 33
<i>Oriskany</i> —St. Peter's.....	66
<i>Ossego</i> —Christ.....	6 19
<i>Owego</i> —St. Paul's.....	10 00
<i>Oxford</i> —St. Paul's.....	26 00
Do., a friend.....	10 00
<i>Paris Hill</i> —St. Paul's.....	1 33
<i>Pierrepont Manor</i> —Zion	5 33
<i>Pulaski</i> —St. James's.....	1 25
<i>Rochester</i> —Trinity	3 33
Grace	9 15
St. Luke's.....	6 00
<i>Rome</i> —Zion	1 70

<i>Richmond</i> —St. Paul's.....	2 33				
<i>Sackett's Harbour</i> —Christ.....	2 38				
<i>Shelburne</i> —Christ.....	1 50				
<i>Skeneateles</i> —St. James's.....	5 66				
<i>Stafford</i> —St. Paul's.....	1 66				
<i>Syracuse</i> —St. Paul's.....	18 72				
<i>Utica</i> —Trinity, \$3 33; Constanti- nople, \$13 50.....	16 83				
Grace, \$13 33; Cons., \$8 50.....	21 83				
St. Paul's.....	1 19				
<i>Waterville</i> —Grace	1 62				
<i>Westfield</i> —St. Peter's.....	1 33				
<i>West Granby</i> —St. Luke's.....	25				
<i>Whitestown</i> —St. John's.....	2 00	430 75			
		NEW-JERSEY.			
<i>Elizabethtown</i> —St. John's, \$3 30; do., \$3 69; Africa, \$1 30.....	8 29				
<i>Newark</i> —Trinity Ch. off gs,.....	22 27				
<i>Princeton</i> —Trinity, a member.....	25 00	55 56			
		PENNSYLVANIA.			
<i>Morgantown</i> —Mrs. Allen, Africa.....	20 00				
<i>Philadelphia</i> —St. Andrew's Ch. In- fant S. School, for ed. of a child, Africa.....	20 00				
<i>Tuscarora</i> —Zion Ch., S. School, for Africa.....	5 00	45 00			
		MARYLAND.			
<i>Baltimore</i> —St. Paul's Ch., for the Church at Cape Palmas, Africa.....	66 50				
St. John's Ch., China.....	5 00				
<i>Baltimore Co.</i> —St. John's in the Valley.....	10 00				
<i>Carroll Co.</i> —Trinity Ch., \$12 25; do., China, 5 00.....	17 25				
<i>Charles Co.</i> —Wm. and Mary par- ishes, \$8; do., Constanti- nople, \$10.....	18 00				
<i>Frederick</i> —All Saints.....	15 00				
<i>Georgetown, D. C.</i> —St. John's Ch., W. G. Ridgely, Esq., for ed., China.....	50 00				
<i>Prince Geo. Co.</i> —St. Mathew, Ziou ½	19 12	205 87			
W. A.....	5 00				
		VIRGINIA.			
<i>Alexandria</i> —St. Paul's Ch., Young Ladies' Bible class, Chiua, \$5; Africa, \$5.....	10 00				
Do., a late member ½.....	4 50				
Theological Seminary Miss. Soc. of Inquiry, for China, \$22 75; Africa, \$22 75.....	45 50				
Do. do., Sunday School for ed. of boy, Africa.....	10 00				
<i>Berkley Co.</i> —Mt. Zion Ch., Col. Edward Colston, Africa, \$2 50; China, \$2 50.....	5 00				
<i>Brantville</i> —Miss Weir, Africa.....	5 00				
<i>Hedgesville, Berkley</i> —Mt. Zion, Africa, \$2 50; China, \$2 50	5 00				
Do. do. Africa, \$3 50; China, \$3 50	7 00				
<i>Danville</i> —Epiphany Ch., Ladies' Benevo. Soc.....	9 50				
<i>Fredericksburg</i> —St. George's.....	12 50				
<i>Petersburg</i> —Grace Ch., S. School ed., Africa.....	20 00				
<i>Oak Grove</i> —Washington and Co- uple parishes.....	2 00				
<i>Wheeling</i> —St Mathew's, Constan- tinople.....	10 00				
Do., through Epis. Recorder, for Africa.....	5 00	151 00			
		NORTH CAROLINA.			
<i>Salisbury</i> —Mrs. M. Beard, for Con- stantinople.....	2 00				
		SOUTH CAROLINA.			
<i>Beaufort</i> —St. Helena Ch., \$10; 1. S., \$50; Dr. T. F. and family, \$75; Miss M. B. E., \$25, for ed. China.....	160 00				
<i>Charleston</i> —St. Peter's Ch., on acct., salary Bp. Boone, China, \$373 51; do. ed. China, \$90; Mrs. Heriot, ed. China, \$25; St. Peter's Ch., Africa, \$23; do. ed. China, \$20; do. on acct., salary Bp. Boone, China, \$33 44.....	564 95				
St. Philip's Ch., few commu- nicians, for ed. Africa.....	20 00				
St. Philip's Ch., off'gs. for ed. Africa \$8; Africa, \$7; Con- stantinople, \$20.....	35 00				
Mon. Miss. Lec.....	3 30				
Ladies' Chinese Education So- ciety, for ed. China.....	200 00				
L. M. De Saussure, for China	10 00				
St. Bartholomew's Ch. Sunday School, China.....	\$25; Africa.....	10.	35 00		
Mon. Miss. Lec.....	4 28				
T. H. Deas, for ed. Africa.....	20 00				
E. E. Lowndes, ed. China.....	25 00				
St. Michael's Ch., Athens, \$16 33; Const., \$10 50.....	26 85				
<i>Cheraw</i> —St. David's Ch.....	18 00				
<i>Columbia</i> —Trinity Ch., \$37; do., Constantinople, 3.....	40 00				
<i>Edisto Island</i> —Edisto parish.....	10 00				
<i>Edgefield</i> —C. B. W., China, \$10, and Africa, \$10.....	20 00				
<i>Grahamville</i> —For the Kerak chris- tians	3 00				
Miss Parker, \$17; from ser- vants of do., \$3, for Africa.....	20 00				
<i>Wilton</i> —Christ Ch., Greece, \$20; Chiua, \$25; Africa, \$5.....	50 00	1,265 38			
		GEORGIA.			
<i>Montpelier</i> —Montpelier, Female Institute for ed., Chiua.....	25 00				
<i>Savannah</i> —Christ Ch., \$2; China, \$2; Africa, \$1; Const., \$10.	15 00	40 00			
		FLORIDA.			
<i>Key West</i> —St. Paul's.....	5 00				
		MISSISSIPPL.			
<i>Natchez</i> —Trinity Ch.....	23 00				
		KENTUCKY.			
<i>Jefferson</i> —St. Matthew's Ch.....	20 00				
Do., Sunday School	2 00	22 00			
		OHIO.			
<i>Columbus</i> —St. Paul's Ch. ½.....	15 00				
Do., Ladies' Miss. Soc. ½.....	10 00				
<i>Columbia</i> —St. Luke's.....	2 00				
<i>Gambier</i> —Harcourt par., for China	14 00				
<i>Norwalk</i> —St Paul's Ch., Const.....	5 50				
Do., S. School, do.....	6 50	53 00			
		MICHIGAN.			
<i>Detroit</i> —Christ Ch.....	11 60				
		MISSOURI.			
<i>St. Louis</i> —St. Paul's, Africa, \$11; China, \$11.....	22 00				
		MISCELLANEOUS.			
<i>For Bp. Southgate's Mission</i>	1 00				
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<i>Middletown, Conn.</i> —Legacy of late Mrs. Starr, on acct.....	175 00				
<i>Newark</i> —N. J., Legacy of late Col. Hanford Smith, on acct.....	245 07	510 08			
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